Two treatises ...

by

Jeremiah Burroughs

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TWO
TREATISES
OF
Mr. JEREMIAH BURROUGHS:
The First,
Of Earthly-Mindedness.

Wherein is shewed,
1. What Earthly-Mindedness is.
2. The Evils of Earthly-Mindedness.
3. Several Convincements of Earthly-Mindedness.
4. Several Reasons of Earthly-Mindedness.
5. Considerations to take off the heart from Earthly-mindedness.
6. Directions how to get our hearts free from Earthly-mindedness.

The Second Treatise,
Of Conversing in Heaven, and Walking with God.

Wherein is shewed,
1. How the Saints have their Conversation in Heaven.
3. Evidences of Heavenly Conversation.
   3. Brings much glory to God. 4. Brings much glory to the Saints. 5. It will make suffering easie. 6. Brings much joy.
   7. It's very safe.
5. Directions for Heavenly Conversation.
6. What Walking with God is.
7. The Excellency of Walking with God.
8. Evidences of our Walking with God.
9. Rules for our Walking with God.

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9 The Evil of Evils, or the exceeding calamities of sin, on Job 36, 21.

10 Of Hope, on 1 John 3, 3.

11 Of Walking by Faith, on 2 Cor. 5.
To the Reader.

It was the saying of a Servant of Christ, Every day a Christian spends on Earth, is a day lost in Heaven; for he means it of the Place, not the Company. For what makes Heaven, but Union and Communion with God in Jesus Christ? Now this being attainable in this Life, what hinderers has a Christian may live in Heaven whilst he lives upon Earth? Truly our Fellowship is with the Father, and with his Son Jesus Christ; 1 John, i., 3. And our Conversation is in Heaven (saith another Apostle) Phil. 3. 10. And I live, yet not I, but Christ liveth in me, and the Life which I now live in the flesh, I live by the Faith of the Son of God, Gal. 2. 20. These were men on Earth; subject to such infirmities as we are, yet lived in Heaven; and there are yet in this declining,waning,Christ-denying Age,a Generating upon earth thus living, whose lives and graces, though hidden under a man outwardly, under many reproaches and infirmities, yet shine inwardly with the glory of Christ upon them, who though they be in the world, yet walk in the Lord with a spirit differing from the spirit of the world; and among these hidden ones of the Lord, this blessed man (the President of these Servants, of whom the world knew not worthy) was such a man, who was upon Earth, lived in Heaven; and as they were softly receivethis salut and holiness of these Servants is, to wind up the heart to the like frame and purpose. To look off from pretty vanities, and to fix it upon that which is the real and solid substance: we see upon what weak shoulders the fair neck of all worldly pomp and glory now hangs, and how the Lord is winding up, and putting an end to the glories of the kingdoms of men, who have not contributed their strength and power to the advancement, but contrary: to the pulling down and exalting of the glory of the Kingdom of Jesus Christ: Besides what the word tells us, never was any Age by the works of Providence, more examples laid before them of the worlds vanity, that in our days and therefore, our hearts should set to such as that cannot stretch themselves to eternity: The Apologist reason is full of weight, it remains (faith be) that both they that have wives, be as though they had none, and they that weep as though they were not, and they that rejoice as though they rejoiced not, and they that buy, as though they possessed not, and they that sell, as though they sold not, that is, as not abusing it, and this Ecclesiast on be pass'd by this Argument. The time is short, or as the word is, The remainder of our season is now folding up as a sail or curtain into a narrow room: Time is short, and life shorter, and the end of all things is at hand, and we have greater things to mind, and to set our hearts upon: The Divinity of this holy man Christ did much appear in this, that bearing much of the comfort that Jesus could afford him, he still looked upon all Creature-Companions with the eyes of a stranger, and in order to the raiing-up of the Soul to a more holy, humble, serviceable, self-denying walking with God. For him that sympathy or nothing in the world, to speak much of the world's vanity and emptiness, and of taking the heart off that, the sweetness whereof he neverpossest was not known, as when a man is surrounded with the confusion of Creatures-comforts, then by a Divine Spirit to tread upon the neck of these things, and to be caught up to the third Heaven, baptizing, saluting, and satisfying it self with forever and evermore companions with the more savory and savoury approachings in back of Jesus Christ: And if somewhat little that is made partner of the Divine Nature, and that isenthroned above all, in the exaltation of the world's so that now Reader these holy Servants whom Christ formed, once in the practice of this, holy men, and are again in
TO THE READER

The following papers which we present to thee in his preaching state (though we confess things might have been more contrived) because we find this way more defers, more acceptable to his Heavers, and if we mistake not, more working upon the affections, and more profitable to the greatest part of Christians. The Lord Jesus be with thy Spirit, and go along with thee, and all other his precious labours, to the furtherance of the joy of thy faith, building thee up in the inner man, and directing thee in the way to shine eternally.


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Mr. Barrow's, on 1 Cor. 5. 7, and 18, 19, 20. And fifty nine Sections on Matthew, 11, 12, 19, 30. All printing.
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ibid

If thou canst not see God's face, bearken to bear bis waie

If thou canst not see God's face, bearken to bear bis waie

Keep thy self in a wait
ing frome for God

Keep thy self in a wait
ing frome for God

FINIS.
Mr. Burroughs two Treatises.
A TREATISE OF Earthly-mindedness

CHAP. I
The Text Opened.

PHILIP. 3. latter part of the 19. verse.
—Who mind Earthly things.

THIS precious Scripture clearly holds forth the different disposition of wicked and of godly men; especially of such wicked men, as set themselves against the Gospel; for it relates to such as were proffed enemies to the Cross of Christ, that labored what they could to hinder the success of the Ministry of Paul. You shall find if you look back a few verses, that this is meant of those kind of men.
men especially, for he tells us, that many walk'd so, as they were enemies to the Cross of Christ; they were those that opposed the preaching of Paul, and his Ministry: and he describes those men what they were by divers Characters, but I'll treat of none but this, Who mind Earthly things.

*Who mind Earthly things*: who favor, or relish Earthly things, so you may translate the word as well. It is a general word comprehending the actions and operations, both of the understanding and will: It is in Scripture applied to both, but most commonly to the Actions of the will and affections; we are to open it particularly in Actions of the Will.

*Earthly things*] The things that are upon the Earth, whatsoever they be, the Beauty the Glory, and Prowess of the Earth; the Profits that are Earthly, Pleasures and Honors of the world; who mind any things inordinately that are sub-lunar accommodations. But we carry and behave our selves as if we were of the City of Heaven; for the words in the Original are, if we should thus read them: Our City, whereof we are Citizens, and whereto we have right, is Heaven.

But our Conversation, our City Converse, it is of things that are above the earth; when the Apostle would have men to follow their example and not the example of others, in the 17. verle, he uses this as an Argument, tath he, such and such men are enemies to the Cross of Christ, and they make their belly their God, and they mind Earthly things; do not follow them, do not hearken what they say to you, they come up and down from house to house, and whet her this and that to you; and would take you off from the ways of God, God hath begun to enlighten you, and to fill your conceptions, do not let the precious affections of your souls run waft towards them, but be ye followers of us as we are of Christ; for our Conversation is in Heaven with our Lord and Master, where comes in the Argument in the 20. verse. Both the being the only trope and meaning of the words, take this Doctrinal Truth.
A Treatise of Earthly-mindedness.

That this is the great difference between a wicked man and a godly man; one minds Earthly things: and the other hath his Conversation in Heaven. I intend to handle both these in order.

One of these minds Earthly things: It is a parallel Scripture that we have in 8. to the Rom. 5. verse. For they that are after the flesh, do mind the things of the flesh. Do mind, here is the same word, only here the Participle, and there in the Verb, but the meaning is the same, as they that are after the Earth, mind Earthly things: so they that are after the flesh favour fleshly things: the first part of this point, is the description of wicked men, that are enemies to the Cross of Christ and to the waies of godlines; and they are men that mind Earthly things, the more groze of them are described before. To have their bellies to be their God; some of them are very sensual, drunken, uncleane, and altogether given to satisfy the flesh in fleshly lusts: But there are others that do not appear to be so brutish, yet they are men of earthly minds, favor only of earthly things, and these are the men that are secret enemies to the Cross of Christ; yea, and many times appear so to be, it will break out at length. Such a man whose spirit hath been earthly for a long time, will appear at length to be an enemy to Christ's Cross. Now in the handling of this point, I will propound these five things to treat of:

First. What it is, to mind earthly things in a sinfull way: or thus. When a man may be said to be an Earthly-minded man, that we may know when a man is an Earthly-minded man, what it is to mind Earthly things, that the Apostle here describes a wicked man by, Without the opening of this al that I shall say afterwards will be but to little purpose.

Secondly: The great evil that there is in minding of Earthly things: and I shall discover to you a greater evil in it that you are aware of.

Thirdly,
A Treatise of Earthly-mindedness.

Thirdly. Lay down some Convincements whereby those men and women that (it may be) think they are clear from this sin, yet may have it discovered unto their consciences, that they are the men and women that do mind Earthly things.

Fourthly. I shall search into the Reason, Why it is that the breasts of men and women are so much after Earthly things.

Fifthly. I shall labour to take off your hearts from Earthly things. These are the Five things that are to be done in the first part of the point, Namely, the Character of wicked men here laid down, Who mind Earthly things.

For the first, Who they are, that mind Earthly things. Certainly, they are not all those that enjoy earthly things; all men that do make use of earthly things, must not be condemned for minding earthly things. Paul himself in his very Epistle, where he wrote to the Philippians, chap. vii. ver. 12. Though he know how to want, yet he know how to abound: he could tell how to make use of earthly things, yea, and he gives charge, That all those that are instructed should make such as had instructed them partakers of all their goods. It may be, they would have laid, is not this to mind Earthly things? To require those that are instructed, to make those that did instruct them partakers of all their goods: Paul doth charge this. Yea, and Christ himself, even in that Scripture where he doth labor most to take the thoughts of men off from the earth, as not to take any thought what they should eat or drink, yet faith he, Your heavenly Father knows that ye have need of these things; in the 6. of Matthew: and Gal. 6. 6. Let him that is taught in the Word communicate unto him that teacheth in all good things: and if there be any prevenc against it, yet faith he, be not deceived. God is not mocked; for whatsoever a man soweth, that shall he also reap. Thus therefore it is not here charged, as a note.
A Treatise of Earthly-mindedness.

Note of an evil man, to have earthly things, and doth justly require what is due unto him, as here Paul doth; and the Galatians could not charge him, as breaking his own rule which he wrote to the Philippians; and therefore we must enquire out from what else that's heard means, by minding earthly things. When a man or woman doth mind earthly things in a finfuff way, And for that, there are these several particulars consideradle.

CHAP. II.

Earthly-mindedness discovered in Nine particulars.

The first is this. When a man looks upon earthly things, as the greatest things of all, when he hath a high esteem of earthly things, as THE things; as thus: O if I had such and such things as others have, O how happy should I be, how happy are such and such men that do enjoy such earthly things at their will, in their dwellings, their furniture, their coming in. Oh they are the brave things, these are the delightful things, these are THE things wherein felicity and happiness doth consist. When men shall promote to themselves felicity in any earthly things, then they mind earthly things. I remember golden mouth'd Brysostom hath a speech of a covetous man. That he looks upon his Money, and he sees more beauty in his Money than in the very Sun itself that shines in the Firmament: When men look upon the things of the earth as the most beautiful things in their eyes: Certainly, that man is in a distemper, when he puts such an high esteem upon any earthly things, this esteem is not according to what God and his Saints do put upon earthly things, God never puts any great eminence on any earthly thing, he never made any earthly things to be any great. Conduit,
A Treatise of Earthly-mindedness.

or means of Conveyance of any great good from himself unto his Creature; It you would know what your hearts are, you may know it by this one sign as much as any. What do you account your excellency? according to what any man or woman accounts their excellency to consist in, to are their hearts, their hearts are mutable; in the 27. chap. of Genesis, 28. 39. verses. You shall find there, Isaac blessing of Jacob and Esau, he blesses them both: but now, what I would observe is this, the difference in the placing of them, you shall observe, the blessing of Jacob in the 28. verse, therefore God gives of the dew of Heaven, and the fatness of the earth, and plenty of Corn and Wine, that’s Jacob’s blessing: Now look to Esau’s blessing, for the blessing was mutable to their disposition, and Jacob’s father answered and laid unto him, behold thy Blessing shall be of the fatness of the earth, and of the dew of Heaven from above: mark, Isaac blesses them both with the dew of Heaven and fatness of the earth; but now, in Jacob’s blessing the dew of Heaven is first, and the fatness of the earth is in the second place; but in Esau’s blessing the fatness of the earth is first, and then the dew of Heaven: noting this, That a godly man indeed, doth stand in need of the things of the earth, as Christ faith, your father knows you stand in need of these things; I but the great thing in the first place that a godly heart doth mind, it is The dew of Heaven, and then in the second place, The blessing of the earth; But now, a carnal heart doth think it hath some need of the things of Heaven, it will acknowledge that: I but in the first place it’s the fatness of the earth they desire: and secondly the dew of Heaven, So that that’s the first thing: Earthly minded men look upon these things as the chief things, and hence it is that the choice of the thoughts of an earthly-minded man is carried out on worldly objects.

Secondly, When the cream and choice of the thoughts of men and women are busied about earthly things, then they mind earthly things in a sinful manner: You may know, what your hearts are by your thoughts as much as any thing, the thoughts
thoughts are the immediate ebullitions or risings up of the heart (as I may so call them) that is the bubbles that come from the heart immediately; a man cannot know what is in his heart so much by words and actions, as by the thoughts, because the thoughts immediately spring from the heart, as thus, I can tell what the water is in such a fountain better from that that bubbles up immediately from the fountain-head, than I can tell by the water that runs in the stream a mile or two off, for there may many things intervene in the stream a mile or two off that never came from the fountain-head, but that that immediately bubbles from the fountain-head, that discovers, of what nature the fountain is. So the thoughts are as it were the first-born of the heart, and therefore the heart may be known what it is by the thoughts, Prov. 23. 7. faith the holy Ghost there, As he thinketh in his heart, so is he, That which is here spoken in a particular case may be applied in the general, As a man thinks in his heart so is he, as his thoughts are, so is he. So is the heart as the thoughts of the mind are. Men may keep in words and actions proof by respects, but if you could know what the heart is, and look into the haunts of it in secret, that would discover to your selves what you are, as now. Many of your Jews want not when they are in your presence before you or before others they may, out of divers respects carry themselves freely, but if you would find them out, labour to know what they do when they are alone in their private haunts. So, would you know your own hearts, do not so much look at them, and take a cantling of them, but how you behave your selves in words and actions before others, but what they are in your private chambers, what they are in the inward thoughts of the mind, there the heart comes to be discovered most. And by these thoughts I do not mean every kind of injection, or suggestion, for sometimes the Devil may cast in evil thoughts into the mind, but mean such thoughts as are agreeable to the will, whereby the soul comes to twist out (sweetness, and contemplation) for that's the mind ing earthly things, when your
you find the strength of your thoughts to be upon the things of the earth: and they are more fit to your hearts than any other: It is not when through weakness, the mind may be wandering this way or that way, or through suggestions or temptations; but now, when men or women are most themselves when alone and free, then for to examine what are the most lucubrious thoughts to their hearts, Can you lay when you are alone, Oh the very thoughts of God are sweet to me, I meditate on his Law day and night, and suck out sweetness thereof as from an honey comb? But an unclean wretch will suck out sweetness of his unclean thoughts when he is alone; and so the earthy-minded man will suck out the sweetness of his earthly thoughts, and to the Ambitious man the sweetness of his pride when he is alone, and these are the most contentfull thoughts to him, he can run along if it be two or three hours together and take delight and pleasure in them: here's Earthly-mindedness.

The third thing is this, An Earthly-minded man, is one whose heart cleaves to the earth: for so I told you the word was, not only to mind, but to favor the things of the earth: his heart doth cleave to the earth: The Psalms in a flat differing case said, that his soul did cleave to the dust: but it's true of many men in this case that I am speaking of, their very souls do cleave to the dust, their spirits are mixed with the earth, and therefore they are drossie: Though it may be they have some good commen gifts, some good natural parts, and some workings of the holy Ghost upon them, yet their spirits are drossie, because they are mixt with the earth: discoursing never so much to these men of the vanity of the things of the earth, they will give you the hearing, but when you have done all, their souls do cleave to the earth: and discourse never so much to them of the excellency of heavenly things, they will hear you, but when you have done all, their souls still cleave to the earth.

As a man whose soul cleaves in love to a woman, (As it is said of Samson, his soul did cleave to Delilah,) talk where you.
you will against that women, or of the excellency of any other women, yet his soul cleaves to that woman: for 'tis in an earthly minded man, let what will be said against the things of the earth, or what can be said for the letting forth of the excellency of the things of Heaven, yet his soul cleaves to the earth: as the Serpents belly did to the dust of the ground. That's an earthly minded man.

Fourthly, An earthly minded man, is one whose heart is filled with distracting cares about the earth: what he shall eat and drink, and what he shall put on, how he shall provide for himself and his family, and what shall become of him at such a time. Though he be well now yet what may become of him arefwards: when the heart is filled with distracting cares about the things of the earth, so far as the heart hath these prevailing over it, so far such a man may be judged to be earthly.

There are two things that do cause distracting cares about anie businesse.

The first is, An apprehension of some very great evil. In case I should be disappointed, I look upon my disappointment in such a thing as a most intolerable evil to me, if I should be disappointed I know not what in the world to do. That's the first.

The second is, An uncertainty in the means for the prevention of this disappointment: when as I look upon disappointment as a very great evil, so those means that should prevent and help me against disappointment I cannot trust to: I look upon them as too weak to help me, notwithstanding at such means I may yet be disappointed; this caules distracting thoughts; for 'tis in the things of the earth, an earthly minded man or woman hath his thoughts fil'd with distracting cares about the world. That is thus.

First, They looking upon the things of the world as such great things, they conceive if they should be disappointed they should be undone; they look upon it as such a fearful, unsufferable evil to be deprived of their estate and outward comforts in this world. E

Secondly
Secondly, They don't look upon the means of provisi-
for themselves and families as having anie certainie in
it, which is a main thing to be considered of: As for out-
ward things in the world, they find by experience there is
uncertainty in them. And then for any promise that there
is in Scripture that God will provide for them and their fa-
milies, alas that they dare not trust to, that's a thing that
of all means they think to be the weakest, Lord have mercy
upon them (say they,) if they have nothing else to trust to,
but only a word in Scripture, they think themselves most
miserable and wretched. But now, it would be otherwise
with the foul if it were not earthly minded, it would not
be at any great pause how things do fall out here in the
matters of the world, it's true, perhaps I may military in
sacra businnesse, and my estate may be taken from me by
the Caldeans or Sabeans as Job was, but I shall not be un-
done, my happiness is not gone, I shall have that that will
comfort me when all that is gone; suppose the worst, yet
this will not undo me, Indeed a man that tends abroad in
a venture, all his whole estate, he is very solicitous because if
there be ill news about it he is undone; but another man
that hath a great deal of Riches, houe, and Lands, and a
flock at home to maintain him and his family, If there
comes ill news, I have a flock to live on he thinks,
therefore he is not so much solicitous: So a worldly man,
all his flock is in the earth, there's his only portion, and
if he miscarries there he is undone; But a godly man, though
he hath the things of the earth, yet he hath something else,
treasures in Heaven to rest upon besides the earth, and therefore he is not so solicitous.

And then for the second, The uncertainty of means and
help: if a godly man looks upon outward causis, he sees
all is uncertain, but he hath a promise to rest upon, I will
never leave you nor forsake you: cast your care upon me for
I care for you; and this he looks upon as a certain means
and help, whatsoever falls out, here's a promise that he can
build upon, and therefore this takes off his solicitous
cares.
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Fifthly, An earthly minded man or woman, is one whose great business of his heart and endeavors of his life are about the things of the earth: he makes it his great business, and the strong endeavors of his spirits are exercised in the things of the earth: He eagerly and greedily works with the strongest intention about these things, his whole soul, the whole man is laid out about the world, it is the adequate object of his soul.

You will say, Other men they are busy in their callings as well as thee that you account earthly minded men, I but mark, they are busy in their callings in obedience to God; and for outward things set aside their obedience to God, then (I say) all the things that they busy themselves about in the world, were it not under that consideration that they were obeying God in it they would not be adequate objects for their souls; I mean by an adequate object, that that is sufficient to take up the whole strength of the soul to lay it out fully: I give you this similitude to express my mind further, to shew you what I mean by an adequate object, You have a little child, he is playing at sports, now this sport hath as much in it as there is in his spirit, there is a kind of equality between his spirit and such a sport, there is benefit enough a child conceives in such a sport, as it's worth the laying out of all his strength and might upon it: Now it may be, sometimes a man or woman will play with their child, they will do as the child doth to play with it, but this sport it's not an adequate object, that's thus, a man or woman for the while would please themselves with the child, but not so as if there were as much good in this as would fill their souls, so as they would lay out all their mind and might upon this thing as that which is fully adequate to the desires of their souls.
soul. But sport is fully adequate to the desires of the soul of the child, but though a man or woman doth sport with the child, yet these things are not fully adequate to the desires of a man or woman, and they have other matters in their heads than these, and busineses of a higher nature, and so it is in those that are not earthily minded, though they may be busied about the things of this world, yet they use the world as if they used it not, the things of the world are not objects adequate to their hearts, a spiritual heart reserves the chief strength of it for higher things, I follow these things in the world, but so as I reserve the chief strength for a more desirable good: As a man now, if he hath divers friends to come to him, perhaps he hath some of an ordinary rank, they come first, he makes ordinary provision for them, but if he hath any choice friends for entertainment he reserves them for some choice friends that are coming to him: so a man that is not of the world though he may be busied in earthly things, yet the choice of his heart he doth reserve for things of a higher nature. I remember Tertullian hath a speecb of the Christians how they eat and drank; when up'd they eat and drank (faith he) so as they remembered they were to pray that night before they slept: So a gracious spiritual heart follows his outward business in the world, but so as he remembers he is to converse with God that night before he sleeps, so that he reserves the strength of his spirit for communion with God; but now the other lays out all his strength as having nothing to do afterwards: so that in this, an earthly, and a spiritual heart are quite contrary; The Apostle you know would have godly men to use the world as if they used it not; so on the contrary an earthily-minded man uses spiritual things as if he used them not, look how an earthly-minded man's heart is in spiritual things so a spiritual mind is in earthly things: An earthly minded man will do some things that are spiritual, he will come and hear the word; perhaps he will pray in his family, and read a chapter, but his heart is not much there, he doth it as if
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he did it not, comes and hears as if he heard not, and prays as if he prayed not, he makes it not his business to pray or hear; so a spiritual minded man doth the things of the world but as it he did them not, I mean in comparison of his being busy in spiritual things, there he doth it with all his might; An earthly minded man is like to Corah, Dathan, and Abiram, we read of them that they were swallowed up of the earth: and so the truth is, the things of the earth, Contentments, provision for themselves and families in earthly things, doth as it were open and swallow up the very hearts of earthly-minded men: and that's the first thing for the description of earthly-mindedness.

Sixthly, But suppose a man doth not seem to be so strongly intent, to lay out his whole strength and heart about earthly things, yet when any man or woman shall seek anie earthly thing for itself (observe it) and not in subordination to some higher good, this is an earthly-minded man so far as this prevails; in the 2 Cor. 4:18, our A. of the Paul speaks there of the things that are seen that are but temporal; While we look not at the things that are seen, for the things that are seen are earthly and temporal: the word is as much as to say, while we do not look as our scope upon temporal and earthly things that are seen, we do not make them our end, but we seek them in subordination, there is somewhat else that we look at higher in all these things, as for instance, a man that is godly, he follows his busines as other men do, but what is it that he would have? It's this, I have my obedience to God, and I would provide those things that may be helpful to me to serve God in my generation; that's my end, I can appeal to God in this that even in the following my business and all outward things, it is that I might follow God in the use of means, for the providing of such things as may enable me to serve him the more in my generation: this is my scope in what I do. But now on the other side, an earthly-minded man makes his scope this, he will follow his business and look about the business of his calling that he might gain, he would.
would get that he might get, he would have more that he might have more, and that he and his children might be somebody in the world, and it may be that he might have enough to have his will, and lufts, therefore he follows his business very intent, morely that he may get to satisfy the flesh, yea, indeed all the good things that he doth he brings them in subordination to earthly things. You may take it thus, a spiritual man doth not seek earthly things for himself, but an earthly man doth; or thus more fully, (you may make it a distinct head if you will.) An earthly man is earthly in all he doth do, both in earthly and spiritual things, and a spiritual minded man is spiritual in all he doth, both in spiritual and in earthly things; an earthly man when he is in earthly things he is altogether earthly, he looks not at obedience to God in what he doth: as thus, I follow my calling because God hath required it, but an earthly man thinketh, I follow it because I see gain come in by it, this is earth; though the things be lawful, and it's your duty to follow your calling, yet to follow it meekly for gain, this is earthly: but because it is your duty and the place God hath set you in, that's spiritualness in earthly things: An earthly man is earthly in earthly things, and he is more earthly in spiritual things: when he performs spiritual duties he hath an earthly end in it, either to get esteem from men, or to cover some evil, or meekly for form and fashion, he doth it in an earthly way, and it may be at the most that which he doth do, it is but meekly for his own quiet, and to satisfy his own conscience, he is earthly in spiritual things. But now, a spiritual man, is spiritual in earthly things, one of a spiritual mind, is more heavily and spiritual when he is about his calling though the meanest, as hedging, and ditching, or when he is pulling his ropes and lines, or using his Ax or hammer, he is more spiritual I say then, than an earthly man is, when he is praying, or hearing, or receiving Sacraments; certainly it is so, and it will be found to be so at the great day of Judgment, when...
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when the secrets of all hearts shall be disclosed: that's the first thing, when a man seeks earthly things for himself.

And that which we may add as a seventh is, That he is earthly in spiritual things. I grant that the best of the Saints may have some earthliness in spiritual things; but I speak of the predominance it's that that doth rule in the heart, so that in the performance of spiritual things, his very ends are but earthly, and the frame of his heart is but earthly in spiritual performances.

The eighth thing wherein we may find an earthly minded man is this. That he passeth through many and great difficulties in matters of the earth, and they are very little to him; and though he hath a great deal of toil for the matters of the earth, yet he is never weary with it, because he is in his proper element; and therefore let there be what difficulties there will be, which to another man would be very great, he makes of them as nothing, and though there be much toil and labour yet he is not weary, why? because he is in his own element: The fish is not weary with swimming, but a man is quickly weary, because the fish is in its element and a man is not; so, I beseech you observe this, when a man's spirit is in this kind of tempest, let him but be busied about earthly things, wherein earthly advantage comes in, no difficulties will hinder him, no wind or weather, he will rise in cold mornings and go abroad, do any thing in the world. Oh! what difficulties will men endure In storms at Sea, and hazards there, and troubles at Land many wails for things of the earth, and fit up late, and rise early, and toil themselves, and complain of no weariness nor no difficulties. But now, let them come but to spiritual things, to foul businesse that concern God and their spiritual estates, every little difficulty puts them aside and discourages them, every mole hill is a mountain in their way, I would do it and so indeed, but 'tis so hard, and 'tis tedious to rise in a morning, especially in a cold winter's morning; it is very hard and difficult to read and pray.
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and to be is complaining of the difficulty of these things: And to watch over the heart, it's a mighty difficulty; to an earthly man any spiritual thing is difficult, and the difficulties doth discourage him, and in spiritual things. Oh how weary are they as they in the 1. of Micha, 13. they cried out, What a weariness is it: But in the business of the world they can follow it, from morning to night they are never tired, they can work (as we say sometimes of men) like a horse and yet never out of breath: Oh I would but desire you to try your hearts once, but to endeavour to spend one Sabbath exactly, and see what a weariness that would be to you, resolve but one Sabbath to rise early in the morning, & to have your thoughts spiritual & heavenly as much as you can, and then get up & pray alone in your closet, then read, and hear, and meditate, and mark what you hear; and when you go home think of it, and confer about it; and when you come again attend upon the word, and so spend the whole day in hearing, reading, meditating, and conference about good things, Calling your family to account, and praying again, and see how tiresom this will be unto your hearts if they be carnal. But now a spiritual heart will call the Sabbath a delight unto it: And the Sabbath unto such an one is no other than the type and fore-runner of that eternal day of rest it shall enjoy in the kingdom of heaven: one that is spiritual accounts the Sabbath to be a day of rest, but an earthly man is quickly tired in spiritual things, he will give over his work and not go through it: we read in the 4. of Neh. 6. verse, Nehemiah having spoken of the great difficulties that they met withal in their work, and yet (said he) the work went on, for they had a mind to it. So, look how a man's mind is, so he will be able to go through his work; If a man be an earthly-minded man, such a man will go through-stretch with his work, If he take up business for the world he will go through with it, for he hath a mind to it, he is a man of an earthly mind; But let him take in hand a spiritual work, and he will lay it aside before
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For it be half done, he will seldome bring to perfection any spiritual work, why? because he hath no mind to it, whereas were the heart spiritual, and there were any spiritual work undertaken, in that one would go through with it till all were finished.

Another note about the disposition of an earthly-minded man, is this: An earthly-minded man, is one that doth conceive of the most heavenly Truths that are revealed in the Word in an earthly way, according to his mind, his genius and disposition of his own heart: And I verily think this is in a special manner meant in this place, for the Apostle is speaking of those that did oppose him in his Ministry, and that were enemies to the Cross of Christ: Now (faith be) these mind earthly things, their minds are of an earthly temper, and therefore no marvel (as if he should say) though they do not favour those Heavenly and Spiritual Truths that we bring to them, for their minds being earthly, they only apprehend those things after an earthly manner: As now: what was the great Truth that the Apostle did bring to the Philippian? It was the way of reconciling the world to God, of making our peace with God, and of our Justification through Jesus Christ. Now there is no point of Religion more Spiritual, Heavenly, and Divine, than the Doctrine of Reconciliation, and of Justification by Jesus Christ. So that, one that is of an earthly disposition, though he may be convinced of a necessity of pardon of sin, and peace with God, yet he apprehends the making of his peace with God, and obtaining pardon of his sin, but in an earthly manner, he hath carnal thoughts and apprehensions about his peace with God, and about obtaining pardon of sin, he thinks it is the same way that one man obtains peace with another when he is fallen out, and of getting pardon from another man that he hath offended, he conceives it in an earthly way, he looks upon his making peace with God, by some thing that he himself must perform, but for the point of Free justification by the grace of God in Christ, it's too Divine, Spiritual and Heavenly for an earthly-minded man.
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to apprehend in the Spiritualnesse of it; an earthly-minded man, his apprehensions of God are but in a carnal earthly way; as the Prophet speaks in Isa. 1. The Ox knows his owner, and the Ass his master's crib: Even after that manner doth an earthly-minded man know God as an Ox his owner, and the Ass his master's crib; as thus, the Ox knows his owner because he brings him fodder daily, so an earthly-minded man hath no other apprehensions of God but this, he thinks God gives him good things in this world; God makes his corn to grow, or prospers his voyage. An earthly-minded man may rise so high to have apprehensions of God as bringing good things unto him here on earth; But one that is spiritual and heavenly doth apprehend God as God, doth not look upon God merely as good in respect of the benefit he receives from God here, but he looks upon God as he is in himself; he sees the face of God; as there's a great deal of difference between a man, that knows another man, and a beast that knows a man; The ox knows his owner, the ox knows the man that brings hay or provender to him, but a man knows a man in another way. knows what the nature of a man is, knows what it is to be a rational creature; so one that is spiritual, knows what God is in himself; he sees the face of God, and understands what God is in another way than others do: the difference between the knowledge of God that a spiritual soul hath, one that is pure in heart, and the knowledge of God that an earthly heart hath, is just so much difference as comes to this. As the ox knows the man that drives him to fat pastures, so doth an earthly man know God that gives him good things: but a spiritual heart knows God as one man knows another; not in his fulsome excellence, I mean not so, but there is such a kind of difference in some degree, between the apprehensions of God in a spiritual heart, and the apprehensions of God in an earthly heart: And so we might mention in many other Spiritual and Divine Truths, that an earthly-minded man apprehends but in an earthly way; consider of Heaven.

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It selts, how doth an earthly mind apprehend that? he apprehends that he shall be delivered from pain, and shall have some kind of glory, but knows not what it is, conceives it according to the way of the earth, some pompous, glorious things, that he shall live in pleasures and not in pain; and to apprehends all the glory of Heaven but in sensuality; whereas a spiritual heart looks at Heaven in another kind of notion, he looks upon the enjoyment of Communion with God and Jesus Christ in Heaven, and living of the life of God in Heaven; that's a thing that an earthly hearethath no skill at all in, neither doth such an heart so much as favor it. Thus I have in these several particulars discovered what an earthly-minded man is. Oh that you would lay your hands upon your hearts, and every one consider how far these things do reach you. But I have besides these divers other conveiments, to convince the consciences of men and women that yet there is much earthliness in them; but of them we shall treat in their order afterwards.

The Second head to consider is this. The great evil that there is in earthly-mindedness, They mind earthly things. Is that any such great matter (you will say) indeed we cannot imagine the transcendency of the evil that there is in this. We think there's a great deal of evil in wearing, whoring, drinking, and such kind of scandalous sins, and indeed there is. But to have an earthly mind we do not think this to be exceeding evil; yet you will find that the Scripture doth speak most dreadful things against this, and if God pleases to set them home upon your hearts, I hope there is much glory may come to God by it, and much good unto you in particular.
CHAP. III.

Fourteen Evils of Earthly-mindednes.

The First EV I L.

Firs: The Scripture calleth it, Adultery: it is spiritual Adultery, in Jude, 4. ver. Ye Adulterers and Adulteresses, know ye not that the friendship of the world is enmity with God. They were Adulterers and Adulteresses in respect of their love to the world: you that would abhor the thought of a temptation to Adultery, yet you may commit spiritual Adultery, a man or a woman may be an Adulterer or an Adulteress before the Lord, though they never commit the act of uncleanesse with another, yet if their hearts be towards another, they be guilty of uncleanesse: for Christ saith, Whosoever doth but look after a woman to lust after her with his heart, he hath committed adultery already; that is, hath sinned against that command that forbids adultery: Is it so, that if a man do but let his heart go after another woman more than his wife, and a wife after another man more than her husband, this is adultery before the Lord. So if our hearts be after any things more than the Lord Jesus Christ, that we profess our selves married to and he to be our husband, this is adultery in Scripture phrase.

The Second EV I L.

Yea further, A worldly or an earthly-mind in Scripture phrase, is called Idolatry; in Ephes. 5:5. speaking of divers things that should not be to much as named among them as it became Saints, he hath Covetousness among the rest and he advises: And Covetousness which is Idolatry. Now what
is Earthly-mindedness, but Covetousness, which is Idolatry? A man, or woman is an Idolater, that is of an Earthly mind: Now Idolatry which is a worshipping of stocks and stones, you all account to be a great sin; but do you, and all others take heed of another Idolatry that may be as bad, that is, To have your hearts to make the god of this world to be your God, the curst. Manion of unrighteousness, to make the things of the earth to be your Christ, to fall down and worship the golden Calf of the world. It's certain, that that thing a man's heart is most taken with, and set upon, that's his God: and therefore here in his verse out of which my Text is, it's said, They made earthly things (their belles) their God: The Voluptuous, and Drunkard makes their Belly their God; and the Unclean person, makes his Strumpet to be his goddesse and worshippeth that; whatsoever thy heart is most upon, that's thy God: therefore, that you must know to be the meaning of the Commandement, Thou shalt have no other God before me: That is, thou shalt give me the strength of thy soul, and nothing else: So, I am a God to my Creature when I have its strength exercised about me, to lift up me as the highest good; but if there be any thing else that thy soul is set upon as thy highest good, that's thy God, and it's worse than bowing the knee, thou lowest thy soul to that thing; now the meaner any thing is that we make a God of to our selves, the more vile is the Idolatry; as when the Egyptians worshipped divers sorts of gods, they were accounted the most vile Idolaters; whereas other Heathens worshipped more excellent things, the Sun, Moon, and Stars; the Egyptians worshipped Dogs, Cats, Onions, and vile things; and therefore their Idolatry was vile. So, the viler any thing is that a man or woman sets their hearts upon, the more vile is their Idolatry; as for a man that shall set his heart upon unclean lusts, now to make that to be a god, the satisfying of those lusts, that's abominable, and to make any earthly thing to be a god to us, that's most vile; for of all the things of the works of creation that God hath made, the Earth is the meanest, 'tis the basest and lowest thing, and hath the least beauty in it in it's self, and it is the most dul and meanest.
meanest element of all; and to make earthly things to be a God to you, this is most vile.

*Objet.* You will say for this Idolatry, What is there in it?

*A n s w.* There is Two particulars to open the Evil of Idolatry, or Earthly-mindedness.

*First.* The Evil of your Idolatry, it is in this, You do depart from God; in letting out of your hearts to these things you do (as it were) go off from God, and renounce the protection of God, the goodness and mercy of God, you leave it all by this: In the 4. chap. of Hosea, 12. verse. They are said, To go a whoring from under their God. It's a notable phrase; that is, by going to Idols, they did go off from the protection of God; whereas, while they were worshiping the true God, they then were under the protection of God; but when they went to Idols, they went from under their God, from under his protection: So when thou settest thy heart upon God, and liftest up the infinite First-being of all things as the chief good to thy soul, thou art under the influence of this Grace and Mercy: but when thou dost depart from him, and makest other things to be thy Chief good, thou goest from under his protection, and from his good and mercy.

*Secondly.* God is flattered and contemned in this, *When thou choosest rather to make the earth to be thy God than the infinite blessed first being of all things;* As a man that doth despite his wife, and it were abominable sin, if he should choose to go to a Queen though the most beautiful woman in the world, and for sake his wife; but to leave a Queen, or Emperors that were the most beautiful woman upon the earth, and to have the heart cleave to a base dunghill-raker, were not this a great contempt to the Queen that were so beautiful? Yet so it is when thou doest for sake the blessed eternal God as thy chief good, and choosest the things of the earth: for the truth is, the earth is the sink of all the Creatures of Gods.